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A
LETTER
TO THE
BISHOP of LINCOLN,
Occasion'd by his
LORDSHIP'S SPEECH
IN THE
House of LORDS
On the SECOND
ARTICLE
OF THE
IMPEACHMENT.

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A
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TO THE
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Occasion'd by his Lordship's Speech in
the House of Lords, on the Se-
cond Article of Impeachment.

My LORD,

THE Love and Esteem that every
good Man ought to have for a
Church, in all manner of respects,
so well Constituted as ours may
plead in my behalf, to procure your Lord-
ship's favourable Censure in this particular;
an Action bold and perhaps Imprudent, espe-
cially

cially in these unhappy Times, when the Ancient Spirit of Christianity is fled, the Moderation, Humility, and Condescension of our Modern Bishops, is turn'd to Revenge Cruelty and Avarice; when to hope for Pardon at their Hands, is a more vain and Romantick wish, than to beg it from a Pagan, or a Jew, and it's more dangerous to fall under their Resentment, than into the griping Clutches of a *Mazarine* or a *Richlieu*; but nevertheless, my Lord, that Meekness which you say proceeds from a Principle of Conscience and Duty, may be as well apply'd to a Member of your own Church, as a Schismatical Separatist from it, which makes me Reasonably expect to find the happy influence of that forgiving Temper my self if I Transgress your Lordship's patience in defence of a Man, your Lordship out of Christian Charity would have ruin'd. Your Lordship I hope without Mortification by this Time before your own Palace, nay over the whole Kingdom may perceive how Heaven can declare for the Church when other helps fail, and those we expected to find, as by all the Principles of Honour and Conscience they were oblig'd to be, the most Zealous Assertors of our Faith and Discipline, have left her to the Mercy of her Fanatical Enemies; thus she has endur'd those violent shocks, and what she never was before, is now become even popular, thro' the occasion of one Contemptible, and Obscure, in comparison of what this unexpected opportunity has

has made him. It's in gratitude to him for his Cares, his Sufferings, that makes me so bold, to Trouble your Lordship with this Letter. Your Lordship complains of the hard Reflections, on some of the Bishops, as if they were Men of so little Modesty, so meanly compliant to the desires of those who carry an Air of superiority over them, as to Vote against the Doctrines, which by their subscriptions they are bound to defend; this heavy, and I hope undeserv'd Charge, whatever has been the Cause, is insisted on by the generality of the High-Church Party, who would act contrary to their own Principles in raising such Scandals on their own Bishops, if supported alone by Phantastical Chimæras, whether the accusation is a Scandal, or a Melancholy Truth, I leave to your own Conscience. I'm sure that if a thing of that Nature could be prov'd, the Church is in a worse condition than ever it was under the Ten Persecutions; for, my Lord, open Severity hurts only the external part of our Church, spoils its Beauty, and renders it less splendid and gayfull; but Bishops are the very Essence of our Church, and a Corruption among them destroys its very Being, which, my Lord, as you are a Christian cannot but excite some Compassionate Idea in its favour. Your Lordship cannot but be sensible of the causes of Popery, all proceeding from the Corruption of the Bishops, who at first were ordain'd to be the Bulwarks against Errour, and Schism: But alas, my Lord, on those
very

very Bulwarks, the Enemy lay Lodgements to annoy us; I wish therefore out of a Sincere and Hearty Zeal for Christianity, which is so nearly concern'd, if we consider that our own Church is the only one left, which has not degenerated to Idolatry, or Schism, that all occasion may be remov'd of such Scandal to our Hierarchy in general, as well as reproach to the persons themselves, that these uncharitable Suspicions were ceas'd, and that it may no more be said of our Nation, that we were so far from Repenting of the Murther of a Prince, that we try to outvy the Malice of those Rebellions, and Crucifie our Saviour afresh in the person of his Church. Your Lordship is suspicious, that in defending the Toleration, some should call you Apostates from your own Order, but in the judgment of Indifferent Persons, you expect more Christian-like usage. I shall not charge your Lordship in particular of so Heinous a Crime, but the Church is not oblig'd to those Sons of hers, who maintain the Toleration with more Vigour and seeming Affection, than they would to save their Mother from the Jaws of Destruction. This may be Interpreted too great Partiality to Persons who really deserve neither the Protection of the State, nor mild Usage from the Church. To defend the Toleration after such a manner, is to defend their scandalous Schism, when they well know how little they deserve it, and how unfortunately the indulgence is applied; but how frequently are the

Dissenters

Dissenters encourag'd in their Schisms, when
 our Bishops defend their Right to a Tolerati-
 on, with such vehemence of Argument as can
 proceed from no other than a too Favourable
 Opinion of them. It's pretended by some that
 they have a natural Right to Liberty of Con-
 science, and consequently it's the highest Inju-
 stice to deprive them of it, which is a fair
 plea for Rebellion, when our Governours
 finding such continual Ingratefull Returns,
 withdraw that Abus'd Favour. How this ap-
 pears to Indifferent Persons, let your Lord-
 ship judge; but by Indifferent I mean, those
 who are equally inclin'd to the Episcopal or
Genevian Churches, who regard nothing but
 their party Interests, Men Born for the Curse,
 the Plague, and the Destruction of Society;
 whether these are the Indifferent Persons, your
 Lordship mentions, I know not, but these are
 the fittest to pass judgment on the Actions,
 and Writings of some unhappy Men of your
 own Valuable Order: But to leave Reflecti-
 ons where there is more room for Pity (if we
 consider their miserable Condition) than Cen-
 sure, I shall return to a Candid Examination
 of your Speech against the Doctor. It's a
 known Rule in our Law, that no Man shall be
 Convicted for Innuendo's, nor is it Reasonable
 that a Complication of Innocent Expressions
 should, bound up in one common Fagot, a-
 mount to one grand Misdemeanour, *viz.* Sub-
 version of the Constitution. This is after the
 Method,

Method, which made that ever lamented Earl of *Strafford*, fall a Victim to Rebellious Rage, and Phanatical Revenge; but for to save the sinking Credit, my Lord, of our Country, let no more such Infamous Reproaches be cast in our Teeth: it's better, my Lord, to be Arbitrarily Choak't, after the *Turkish* manner, with a Bow-String, than thus to be Try'd and Condemn'd by Rumps, Junto's, and pack't Committees, of the most Sordid, Sanguine, and Revengefull Crew. I am perswaded your Lordship can find no such Words as are express'd in the Inditement, in the whole Sermon, tho' your Lordship is pleas'd to say the contrary. As for your Lordship's digression, concerning the Comprehension, I shall say little to it, for this Reason: My Lord, it's no part of the Impeachment, it was an unnecessary part in you to meddle with it; the Inditement was too aggravating, nor had you any occasion to invent new Crimes, before the old ones were prov'd upon him. What is worse, my Lord, the most commendable part in his whole Sermon, suffers this hard Misconstruction; you alledge against him his Reflections on the Comprehension, a design, which, at the best, would have flung down the Pales of our Church, made it a common Receptacle for the impurest Beasts, and Defil'd with Hypocritical Cant, the Sincere Worship of the Living God. The Doctor was so far from being to blame, that, my Lord, you who understand the Constitution of our Church,

Church, could not but see the black design level'd against her. To satisfy the unprejudic'd Reader, I will give him a short, but Impartial account of it: Our Reformation at its first dawn was attended with none of those concurring Circumstances, which made it afterwards appear so deform'd and odious to the World, the Papists entertain'd not half the Prejudices against it, which they Imbib'd afterwards; scarce any publick Separation was made, but they Frequented our Communion, and seem'd desirous enough to comply to Live peaceably amongst us, but the infectious brood of *Calvin*, the sowre Leaven of the Presbyterian party, could not rest contented to see a Church Rais'd without their Assistance, to such a pitch of Glory as that her very Enemies sought her Friendship; these envious Reflections, set them industriously on work, to subvert its Foundation, or at least disturb its Settlement, their Emiffaries, under the Conduct of *John Alasco*, nested in our Island, nourish'd a poisonous Brood, which too late we endeavour'd to Extirpate; their chiefest Clamours were against Episcopacy, an Order your Lordship believes to be of Divine Right, or at least may be suppos'd to do so, if we consider the Sacred *depositum* in your Hands, and what an Obligation you lie under to defend it. This was not all, but the Authority of the Church, in constituting things Indifferent, and making them Indispensably necessary, was Clamour'd against as a Mon-

stous inconsistency in altering the Nature of things, and an Incroachment on the Liberty they had in Christ, to be compell'd to the Observance of them. This unreasonable complaint took footing in the Minds of some, dispos'd by their Splenetick Constitution, so firmly, that they propagated their Curs'd Principles to Posterity, and infected the very Age we Live in; an Indulgence afterwards gave these Indiscreet Men such an opportunity, as proved fatal to the Church and State, the Instance is fresh in our Memories, after the much Lamented decease of *K. Charles*, whose Life was the greatest Blessing, and his Death the greatest Curse that the Nation ever receiv'd; an unfortunate Prince ascended the Throne, but his short Reign was so uncomfortable, as I am willing to draw a Veil over it, rather than add any more, but it's necessary for our purpose to observe, that in hopes to mollifie the Hearts of his Subjects, he granted a Proclamation for Liberty of Conscience for the Dissenters, a handle which some Men took hold of, to his Ruin; his intent was, if possible, to procure the like for his own Religion, but he found such Obstinacy and Disobedience in the prosecution of this project, as will be necessary to omit. This gave an alarm to the Church party, who suspected a design to unite the Dissenters to the Interests of the Papists, who notwithstanding their former Animosities, were willing enough

enough to comply with any method to destroy the Church; the Fright and Terror they were in, made them glad of any opportunity to strengthen their Party: Arch-Bishop *Sancroft*, was a Man of Piety and had a True Zeal for the Church, whose Welfare made him Indiscreetly promise more for the Dissenters than they deserv'd, to bring them from their new Engagement if possible, which is the only Rational Account that can be given of this Action. You know, my Lord, with what assiduity you courted the Dissenters thro the whole Kingdom, who alas, had only this base Motive, to joyn with the Party which could best protect them; tho' in other things they pretended to be Men of Scrupulous Consciences, they were so far, my Lord, from returning to us on a Principle of Gratitude, for the Stand we made against Popery, that they all universally complied with King *James*, Complemented him with their fulsome Addresses so extravagantly, as they rather seem'd returning to the Church of *Rome*, than to the Church of *England*. Could, my Lord, such a Comprehension have been made that they should Renounce their Schism, own Episcopacy to be of Divine Constitution, and confess that the Church had Authority, to decree Rites and Ceremonies, for nothing less than this could be consistent with the Honour, nay Safety of our Church, the Abolishing a few Ceremonies, might have

been conveniently dispens'd with on our Side, and as foolishly demanded on theirs, the only grounds of their Non-compliance being, the suppos'd incapacity of our Church to decree Rites and Ceremonies; but to cure so dangerous a Schism, the weakness and folly of our Dissenting Brethren might be pardon'd. But, my Lord, all this would have been but little gain to our selves, if these canting Preachers, who got their Bread by seducing People from our Worship to satisfy their devouring Expectations, our own Divines must have starv'd to make room for an Infectious Sect of Phanatics, who would then have more occasion than ever to Triumph over us, if they would have been content to return to their Trades to get an honest Support by hard Labour. This penance for their old Offences, would have been but just, nor could the Church otherwise have born the Brunt of this Comprehension. You cannot be insensible, my Lord, how few and small the Preferments for our Clergy are at present, how unable to keep the greatest part of them answerable to their Character; that is, allow them a comfortable Subsistence, with the Encrease of so many useless Divines, such insipid Preachers, our Bread would be taken out of our Mouths, and not we alone should feel these Miserable effects, but the Universities too. I see no Reason, my Lord, that we who have contracted no Guilt by any Impious Separation, should perish, and they
 who

who deserve the justice of the Laws rather than Indulgence should be Rewarded with the Bread that was given to us. You cannot blame the Doctor, my Lord, if not only his private Interest, but the publick Benefit of the Church could receive so great an injury. He did well to take notice of so ill laid a Design, which would have made us as poor as if King *Edward* had Lived, to give Protection to his Plundering Countries, to deprive us of that poor Remainder, King *Henry* was so good Natur'd to Leave us. I'm certain, my Lord, that if that Comprehension had succeeded, you had not been a Bishop, nor had the Honour to speak in the House of Lords: *Daniel Burges*s might have supplied your Lordship's place; besides, my Lord, Arch-Bishop *Sancroft*, could not be Excus'd to carry on such a thing without the King's Consent, nor did he hope for that Glorious Revolution as you call it, when he chose rather to lose so good Preferment than Submit to it; this carries the utmost Improbability in its Front. Arch-Bishop *Sancroft* might encourage the Prince of *Orange*'s descent in hopes to save the Church from the Ruin, he was cautious to provide against: But your Lordship is much mistaken to think that he favour'd the Consequence thereof, nor did he design to bring to pass such a Comprehension, but that he saw the utmost Necessity for it; but as we had no occasion for their assistance,

why

why, my Lord, should we upon so weak a ground as the Promises of a few Men, which we were not oblig'd to stand to, betray the Church into such a Misfortune, which at the best was but a desperate Remedy to be applyed in desperate Cases. It's in vain, my Lord, to insist on the altering some few things to amend them, and the like, when your Lordship cannot but see the Snake lie hid in the Grass, which if not timely discover'd might Bite and Sting us to Death. In short, unless your Lordship, or some others, could perswade the Crown, to restore what the Piety of our Reforming Princes have taken away, it would be the most inhuman Barbarity, to let in such a Race of Caterpillars to devour our Subsistence. This is not a Principle of Covetousness, but pure Necessity; we cannot Starve, my Lord, nor is it Reasonable we should. Any thing else we would Sacrifice, except the Prerogatives of our Church; let it be our ease, our quiet or contentment; but to Buy their Reconciliation at a dearer rate, would be greater moderation to our Enemies than the Scripture enjoyns; nay, our whole *Common-Prayer Book* should after your Lordships model be disannull'd, let but the Authority of our Church in making a new one be submitted to, tho' we are satisfied that it wants less amendmets, than some of your Lordships Writings. To save so many Souls, we can charitably condescend to derogate ingratefully from the Pious Labours our fore Fathers took in

Compiling

Compiling that Book; tho', my Lord, was it
 so Defective as you Represent it, there is need
 enough of Correction. Your Lordship tells us
 at how cheap a rate a Comprehension might
 have been Purchas'd. I referr the Reader, my
 Lord, to your Paragraph, where he will find
 how few things you would have Alter'd, when
 you Ranfack the whole, and make it the most
 Incompleat and Incorrect that a Book can be.
 I am Confident without giving any Offence
 to your Lordship, that it has been better De-
 fended than ever Attacked, and may defie the
 Malice and Envy of its Detractors to make
 good their Charge. Having thus demonstra-
 ted the Pernicious effects of this Comprehen-
 sion, I hope your Lordship will at least let
 the World Entertain a better Opinion of the
 Doctor in Reflecting upon it, it's Reasonable
 to know whom in Case of the like Extremity,
 to trust with the Essential prerogatives of our
 Church, that they may not be rendred Insecure
 in the Custody of Latitudinarian Divines; such,
 my Lord, we have amongst us who would
 make no distinction between Protestants, but
 include into the Number, *Turks, Jews, and Pa-*
gans. Opposition to Popery is their Criterion
 in other Respects. Let them have no Religion
 at all, there is a Portion of Merits in this Case
 which shall make amends for Infidelity and
 Atheism. Having clear'd Doctor *Sacheverell* in
 Relation to the Comprehension, I shall follow
 your Lordship to the Article of Impeachment,
 where I hope to prove the Criminal to use
 the

the M—rs Expression as innocent as he was in the other. The first Expression your Lordship produces deserves not those hard Misconstructions which you put upon it: The Words are these, ‘ If to comply on all Occasions with the ‘ Dissenters, both in Publick and Private Affairs, as persons of Tender Consciences and ‘ Piety, to promote their Interests at Elections, ‘ to sneak to them for Places and Preferments, ‘ to defend Toleration and Liberty of Conscience, and under the pretence of Moderation, ‘ to excuse their Separation, and lay the Fault ‘ upon True Sons of the Church for carrying ‘ matters so high, &c. If these are the Criteria- ‘ ons of a good Church-man, &c. I cannot, my Lord, find that the Doctor had any Intention to Reflect on the act of Indulgence which is only applyed Occasionally. If the Government out of Prudence or Necessity, pass a Law in favour of a Seditious and Factious Party, Exclaiming against the Liberty they Enjoy is no Reflection on the Law it self, but the unhappy occasion of it. ’Twould not seem to have much of Christianity, to accuse a Man of Insulting the Administration of the Queen, in complaining of the barbarous Persecution of the Episcopal Clergy in *Scotland*; by Parity of Reason, my Lord, the Doctor did not blame our Legislators, but those Men who plead a Right to Liberty of Conscience, whether the Government gives it or not; these are the Men, my Lord, who are so far from being gratefull for so undeserv’d a Benefit, that

that they Claim it as their due, and their undoubted Privilege : But, my Lord, the Actions of these Men convince the World, how ill it is bestowed, that nothing can excuse it, but the illness of the Times ; besides, my Lord, the Doctor might not Speak directly against the Defenders of Liberty of Conscience, but those who will distinguish themselves particularly on that Topick ; we know that it was not long since the Address had this distinction, to judge what party they were of, *viz.* For the Church of *England*, or the Toleration, for Scrupulous Consciences, as it's now Chang'd, to defending Her Majesty's Hereditary Right, or maintaining Revolution Principles. Parties always love to have some Criterion, some Idiom, or Phrase to know one another by ; but, my Lord, it's remarkably Scandalous, that Men cannot enjoy the Toleration which was design'd purely for quietness sake, without making it the Cause of still greater disturbance ; if our Low-Church-Men have that Zeal, that Love for our Church, which they pretend, why ought not the Security of it, to be as much their care as their Flattering its Enemies, in so partial a manner ? Why do they contend so much for the Ease and Satisfaction of them, while, to their eternal Shame be it spoken, their own Church is Persecuted in *Scotland*, in a much more barbarous manner, than the Presbyterian one ever was here ? But all the comfort they ever received from their Low-Church Brethren, was Contempt and Reproach. Our the Dissenters are the Monopolizers

of all Justice and Right to themselves ; the Episcopal Church and Popery, are excluded from the Benefit of what, they say, belongs to every Man as his Birth-right, by an Arbitrary way, (not of begging) but cocking a Pistol at our Breast, demanding the question. My Lord, I never could see that distinguishing Merit of the Dissenters, why their Consciences should be more Scrupulous than others, if they can dispense with those notorious Frailties, Uncharitableness, Hypocrisie, and Deceit. I am not, my Lord, an Enemy to their Indulgence, let them but confess themselves unworthy of it; nor can this, my Lord, be a Misdeameanour, for either, they, or our act of Uniformity, which remains still in force, deserves our Censure. Thus, my Lord, the Doctor has acted like a True Son of the Church, in taking notice of those False-Brethren, who make Liberty of Conscience their Cant, without any regard to the Church, it's just Rights and Liberties; these very Men, my Lord, can no sooner catch a Minister against whom any Innuendo's could be found, but they use all the Ill-natur'd Revenge, Spite and Malice against him imaginable ; from such False-Brethren, the Doctor might well say, Good Lord deliver us. Your Lordship next lays a great stress on the Doctor's falling foul on the Dissenters, a Charge of so strange a Nature, that I wonder a Bishop can insist upon it ; are the Dissenters protected by our Laws, not only in their Liberty of Conscience, but their Characters too ? Does the act of Indulgence intitle the

Favour

Favour of the Government, infomuch that they must be no more Reflected upon? if this is the Liberty of Conscience, your Lordship hints at; the Doctor ought as a Minister of the Gospel, to proclaim their Faults, with the greater Earnestness, has the State so great an Authority over the Church, that it shall Silence our Ministers, forbid them Preaching up the Duties of our Gospel, and rebuking Offences. I hope, my Lord, the Government is not so partial to the Enemies of our Constitution as to stop our Mouths, or at least, if we do mention them, let it be with that Moderation as may manifest a particular esteem for them, and the greatest contempt of our own Church. If we following the Examples of the Moderate Party, bestow on them a Character contrary to their deserts, give them the reverse of the Doctor's Character, let them be Loyal, Gratefull &c: By parity of Argument, my Lord, we are guilty of as great a Misdeameanour; the act of Uniformity, still, in spite of their endeavours to have it repeal'd, is an act of our Constitution against them; in bestowing such a heap of nonsensical flattery on them, do we not reflect on the Legislators, according to your Lordship, who suppos'd them ill Men in making such Laws against them; it's inconceivable to me, that Reflecting on the Dissenters, should be a derogation to the act of Indulgence, which seems calculated for the ease of weak Consciences; but if, my Lord, the generality come not up to that state of Innocency,

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but

but deserve our abhorrence of their Actions, and their Principles, it demonstrates the good nature of our Governours, who rather than injure a few innocent Men, let the majority live to plague and torment us. It's unaccountable to hear a Bishop of the Church haranguing so honourable an Assembly, against a Member of it, for abusing Schismatics. How is the Spirit of Episcopacy alter'd? St. *John* rather chose to jump out of a Bath, than come near *Cerintus* a Schismatick. But our modern Bishops are so well reconcil'd with them, that they move a Court of Judicature to pass judgment against one of their own Communion, who durst speak the Truth, in opposition to their infamous Actions; is this the Moderate way, my Lord? Will not the Dissenters scorn to come into a Church, whose Members are so corrupted? They hate and contemn our Treachery to our selves. I was not a little amaz'd to hear Bishop *Grindall* so much extoll'd by your Lordship; a Person that dy'd under suspicion for his perfidiousness to the Church; he betray'd Queen *Elizabeth* into a Toleration of the Dissenters, when it was easy to have nipt them in the Bud. An action foolish and impolitick on the one side, and treacherous on the other, and may be justly term'd the source of all the Misfortunes we have felt since, and which is none of the least, your Lordship's Speech on this account. I cannot be convinc'd what our Reformation owes to that Prelate, unless it be all the Confusions the Church has suffer'd since, for which we
may

may in some measure be oblig'd to him. How has the Doctor Reflected on the indulgence the Phanatics now enjoy, in speaking against that in Queen *Elizabeth's* Reign, both utterly distinct; the Motives now are quite different from what they were then; for the Dissenters have threatned us in case of denial, which there they were incapable of doing. My Lord, it's hard to say they are Tolerated as Pious, Charitable, Peaceable Men; you are the first Bishop that ever openly confess'd so much, in which however you excuse the present Age, you Condemn our fore-Fathers; my Lord, Men whose exemplary Life and Conduct, whose Gravity, Prudence and Discretion, as well as their Patience and Meekness, under the worst of Prosecutions, the Slanders of Hypocrites, has recommended them to our Esteem, and made their memories gratefull to us, yet these Men, my Lord, had another Opinion of the Dissenters, and Condemn'd them in all their Writings, particularly Bishop *Whitgift*, a Man much dearer to us than *AB. Grindall*. But your Lordship candidly, and ingenuously enough declares at last, that if you was convinc'd of these Men, that their Principles and Religion were as bad, as they are Represented, you would be as much for Persecuting them as the Doctor, &c.

Well, my Lord, not to be behind-hand with you. If I demonstrate not that they in all respects, answer the Character he gives of them; I will consent that the Doctor deserves to be
us'd

us'd as a Slanderer and Lyer. But I desire that in case of acquitting him, your Lordship would be but as good as your Word. " The first is " that it cannot be deny'd, but that tho' they " submit to the Government, their Obedience " is forc'd, and constrain'd; and so treache- " rous and uncertain as never to be Trusted; " that they are as much occasional Loyalists to " the State, as they are occasional Conformists " to the Church, and will Betray either, when- " ever it is in their Power.

My Lord, the first part of this Charge is too true, if we consider that malevolent Spirit, which possesses them, we need no plainer proofs of their disaffection to the Government than their Insulting the Queen, when Princess; she was the subject of all their Satyrs, and their Mirth; their continual Plots to keep her from the possession of it, are so notorious, as makes me wonder that your Lordship can plead in defence of their Loyalty. I confess that since her Majesty has been (considering their barbarous usage but just before) kind to them beyond all they could wish or hope for. But if we consider what banefull influence ingratitude has over them, how well they repay'd her Royal predecessors, and still to this day rake up their ashes, but carry their inhumane Resentment with them, beyond the Grave. Why should She expect that old Temper eradicated, or their Principles changed? With scorn and contempt they abus'd King *James* the First; nor could his Son expiate some Severities us'd against them,

them, with the price of his Prerogative ; nay
 his Blood was not sufficient, but they Celebrate
 his Martyrdom annually with their impious
 Hymns of Praise to heaven. Then, my Lord,
 with what assurance can you speak in defence
 of them, when that indulgent Unkle of the
 Queen who now Reigns, spar'd their Lives
 which they had justly forfeited, to give them an
 opportunity to Take his own. What is still
 worse, engage his Son in the horrid Guilt of
 parricide : But the *Rye-House-Plot*, their sending
 for *Monmouth* to depose his Brother, met with
 a like success, still the restless Spirits could not
 rest, till they had shew'd their Loyalty to him
 too in the same manner, as they did to his pre-
 decessors ; this is, my Lord, a Compendious
 story of their honesty and gratitude in those
 Reigns ; why then may we not draw the same
 conclusion from the same premises ? The Queen
 herself, every day hears her Father abus'd ; if
 they had any Respect for her, they might be so
 civil as to use him like a Christian, if their Loy-
 alty and Gratitude, which they are so eminent
 for, will not allow him to be a King ; thus, my
 Lord, we have so short an experience of their
 Loyalty, (no longer than five Years) and their
 Rebellion all *Europe* has been witness to, from
 the very infancy of Faction. Since, ether Ma-
 jesty draw but the little finger of her Favour
 from them, they call her Tyrannical, and Op-
 pressive. D' Foe shall Publish his *Shortest way*
with the Dissenters, to inflame the Nation, and
 all express their readiness to depose her : Since
 this

this was their carriage, but a few Years ago, what reason have we, my Lord, to conclude otherwise of them than Apostates to the State, all sense of Honour, Conscience, and Religion? *2dly*, That nothing but a sottish insatuation can so far Blind our Eyes, and our Judgments, as to make us believe that the same causes should not produce the same effects, that the same Latitudinarian and Republican notions, should not bring forth the same Rebellious consequences: We need go no further, my Lord, than that these seditious Tenets were the same, which dissolv'd the Constitution once before, and brought her Majesties Grand-Father to the Block, an Instance, my Lord, so unparallel, for the Impudence and Barbarity of it; as I Challenge you to produce such another: But our Island has been very fortunate for strange instances, especially this and another I shall not name. Those very Principles Mr. *Hoadley* maintains, are but stolen from those admirable patterns of 48. and the same by which they excus'd all their Villainies, are not the same maintain'd, by all the Dissenters at this time? Did not they suck in the Resistance in their Infancy, the first nurses *Calvin* and *Beza*, tho' in some places they are contradictory? Yet, my Lord, they are the first that ever broach'd it. If it was a dubious, a controverted point, my Lord, it would be more excusable, but since it was never publicly defended before the last two Centuries, to our Scandal be it spoken, it's a Doctrine of our foreign Reformation; thanks be to God, our Church abhors

abhors it; but Republican Notions were always peculiar to Phanaticks; they were the persons who Rebell'd against King *Charles* the First. We have their Writings to witness against them; and their Actions since, are so notorious, my Lord, that it's prodigality to consume more paper on this Subject. I thought no Man ignorant of their villanies; but since your Lordship disowns the Accusation, I can only refer your Lordship to History; perhaps you never Read an account of their proceedings, or it's impossible, unless you are an Infidel, not to believe them guilty of what is laid to their Charge. But to ease your Lordship's patience in perusing this Trifle, I shall conclude with my Prayers to Heaven, that it would change our condition, in renewing the persecutions of the *Roman Emperours*, rather than to suffer the Church to be betray'd by her Sons, nourish'd in her Bosom, to destroy her. I am

Your Lordships most

Obedient, but sorrowfull

Son and Servant.

— *pudet hac opprobria vobis
Et dici potuisse, & non potuisse refelli.*

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L E T T E R
T O T H E

BISHOP of NORWICH,

Occasion'd by his Lordship's Speech on the
Second Article of the Impeachment.

My LORD,

NOTHING less than such a cause as this, which relates to the welfare and Prosperity of our Country and Religion, could provoke me to so wide a breach on your Lordship's Patience, as to Trouble your Lordship with this Letter; but I assure you, my Lord, that this proceeds not from any disrespect, either to the Character you bear of a Catholick Bishop, or any contempt of that Goodwill and Affection your Diocese has for you; but an earnest desire to set matters in a true light, to vindicate our Confessor *Dr. Sacheverell*, from the suspicion of being a Factious, and Seditious Man; to his Constancy, my Lord, we owe all that security which we now enjoy, an entire disappearance of those fears and suspicions we entertain'd of the Danger of the Church; in short, my Lord, his Sermon has rather quieted, than rais'd any Disturbance amongst us. Your Lordship cannot take it ill of my Hands, or have the worse Opinion of me, if I pay a gratefull acknowledgement, to a person who has so stedfastly maintain'd the Truth; to procure if possible, your Lordship's more favourable conception of his proceedings; and in your next Speech, a moderation of that harsh Censure you pass upon him in this; you seem sensible, my Lord, of the disadvantage you lie under, to Speak against

gainst a Clergy-man, more particularly, as being so lately call'd to that Order, and so unworthy of it; this, my Lord, I know to be true; and nothing less than a fine Speech could make amends for so unpopular an Action; especially since your being so lately call'd to that Order, that is, since the *odium* the Bishop's have contracted by giving their Votes against their own Church, has cast a Reflection on all in general; tho' some without doubt want neither Honesty, Prudence, or Courage, to defend her in times of Extremity. But the unhappy Coolness, and Indifference of some has made the generality so suspected, that Men have wholly cast off that decent respect due to their sacred Office; therefore, my Lord, you must thank your own Brethren, if but upon your appearing in a business of this nature, Men too uncharitably judge of the sincerity of your Intentions. It's easy to take the most Impregnable Town, if the Governours of it are supine and negligent; it's the same with us, my Lord, the Church is rendred not a little insecure, when her Enemies can procure her own Bishops to be against her, God forbid that I should have such Thoughts of your Lordship. But still, as I said before, you lie under a disadvantage on their account; not only on theirs, my Lord, but it's no small hindrance, that the very Clergy-man you speak against, is a Man Innocent in all respects, unless it be guilt to expose Hypocrisy, Profaneness and Ingratitude; unless it comes under the notion of a Crime, to charge the Dissenters with their implacable enmity to our Church, and their unwelcome returns for the Toleration act. If this, my Lord, is so unpardonable, I must confess that he is involv'd sufficiently in this guilt; but if it can be prov'd, that this is all that his Enemies can alledge against him, truly he may expect your Lordships Favour notwithstanding. It's a known proverb, my Lord, that it's an ill bird which defiles it's own Nest; but to cast odious colours on our whole Church in general, the most eminent Bishops and Governours of it, who in all their Writings, express their abhorrence of this monstrous Schism, to defend the Dissenters, while their cause is so desperate, that they are ashamed to defend it themselves; to lighten the burden of their shame and guilt; and to perswade the People

that the Toleration is not so much the effects of the Governments clemency, as a full and clear conviction, that they have merited that, and thrice as much; this certainly is the fullest and clearest Commentary on that Proverb, of any that I ever heard. In future Generations, if our inquisitive Children after us, should enquire the occasion of that Proverb, it may be answered; some Bishops who contemn'd, and despis'd their Mother Church, who preferr'd those Rebellious Sons, who sought her Destruction, who sought their Destruction before the Honesty and Integrity of those, who expos'd their Lives and Fortunes in her Defence, were the occasion; this, my Lord, will be a reproach to you all, tho' perhaps it might spring from true Moderation, but still my Lord, as Posterity will never probably feel the benefit of it, they will the more readily suspect some deceit at the bottom. But to return to our defence, we will Examine what your Lordship lays down, as the grounds of your proceedings against him; then lay them open to the Publick view, to judge whether the Doctor has merited this great Honour, to be Condemn'd so Solemnly, and so Unjustly, by four Bishops of his own Communion; he is Charg'd in the Second Article, for maintaining that the Toleration granted by Law, is Unreasonable, and the allowance of it Unwarrantable; this is laid down by the Commons against him. Your Lordship pretends, if not to tell where the express Words are, yet at least the Innuendo's, tending that way so plainly, as are sufficient to convict him. The first of these Instances is this, That he is a False-Brother, with relation to God, Religion, or the Church, who defends Toleration and Liberty of Conscience; this your Lordship saies, he does assert in so many words. But I never saw but one sentence produc'd, to prove and maintain this Instance; which very Sentence must by a strange sort of an *innuendo* be constru'd thus. That to make defending Liberty of Conscience the Criterion of a True Church-man, is to say, that the Toleration now granted by Law, is unwarrantable. Thus, my Lord, it will never make out that Charge; for Liberty of Conscience is a more extensive Term than barely to include the present Toleration Act; which is

no more than the suspension of some penalties; but the Dissenters have not even now that Liberty of Conscience, which is pretended. The Act of Uniformity, and the Test impos'd on those who have any place, is not only a brand of Distinction, but a Persecution against them. The act of Indulgence, is but an alleviation of the Punishment of their Schism; so far is it from being an Establishment, or giving them a compleat Liberty of Conscience. We know that some Proposals have been in the Parliament, to take off the Test, and it lately met an happy repulse in *Ireland*; it must be therefore some grievance to the Phanaticks, or why should they be so desirous, nay impetuous to have it repeal'd; beside, my Lord, some extend Liberty of Conscience farther still; they mean by it a Latitude for all Dissenters whatsoever, for they think it Inconsistent with a perfect Liberty, that the Church should retain the least marks of Superiority over them; against those who plead for such an unreasonable Liberty, the Doctor directs his Sermon; for why should he mean the act of Toleration, which only lightens the burden, but does not take away totally the persecution against them. I always thought, my Lord, (but as I am but a Man, I may Err as well as your Lordship,) that Laws which were made to abridge a particular Sect of Men, on the account of Religion, of those privileges their fellow Subjects enjoy, was some breach of Liberty of Conscience; those therefore, my Lord, who plead for such a Liberty, cannot be true Church-men; because the Church cannot subsist without these acts. Against these, does the Doctor inveigh without mentioning the act of Indulgence. I have proceeded thus far; if your Lordship wants Satisfaction in this point, I refer your Lordship to the Letter to the Bishop of *Lincoln*, which is too tedious to Repeat. The second instance is. That he calls Arch-Bishop *Grindal*, a False Son of the Church, and a perfidious Prelate, for deluding Queen *Elizabeth* into a Toleration of the *Genevian* Discipline; this instance, my Lord, as I hinted before, bears no Relation to the present Toleration; nor yet, is the Doctor guilty of any disrespect to the Bishops in general. But, my Lord, if that Prelate was no Son of the Church, but a betrayer of it;

if

if he believed none of those Essential Points, which distinguish our Church from Schismatics, he no longer can claim the least share of our Respect. (My Lord,) outward Communion alone does not make them True Members of our Church, but an hearty sincere assent to it's Doctrines. If *Arch-Bishop Grindal* was one of those, who care for nothing in our Church, but its Preferment, the Doctor was very mercifull to his Memory, to speak so mildly of him. I wonder your Lordship should call him an excellent Prelate, unless his pretended Moderation could make amends for Hypocrisy and Treachery. The third Instance, is his making it the Duty of the Superiour Pastors, to thunder out their Ecclesiastical Anathema's, against persons entitled to the benefit of the Toleration; the Conclusion you must draw from this, is, That for the Bishops to presume to Anathematize those whom the State has Tolerated, is to reflect on the act of Toleration as unjustifiable; how forc'd, how constrain'd does this come; so far from the natural construction, that nothing can be farther from it; how, my Lord, are Ecclesiastical Censures, and Civil Penalties so confounded? is it inconsistent, my Lord, that those who are prosecuted after a Spiritual manner, may be free'd from humane Punishment? May not the State, my Lord, spare them on Politick Motives? But ought this to reflect on the Church; which your Lordship I hope cannot assert to be so far dependant on the State, as not to have the Power of Excommunication, left absolutely to her. This, my Lord, is an open attack on the Christian Religion; this is barbarous to Rob her of the only Frerogative now left, and *Judas* like to cry hail Mother Church. But, my Lord, for our Honour, desist from this. Do not mock us with the name of our Church, with the meer Shadow, and take the very Substance away. If your Lordship would make us believe that the Suspension of some few Penalties, on the part of the Civil Power is a screen to protect Schism and Faction, or any other immoral practice from the Censure of the Church; if, my Lord, for instance, an act of Parliament should be promulg'd against prophane Swearing or Drunkenness; if the contagion should be so far spread, as to become Epidemical. The dreadful apprehension

apprehension of Tumults and Disorders should incite the Le-
 gislature for the peace and quiet of the Nation, to make ano-
 ther act for the Suspension of these penalties ; would thence
 forward, (my Lord,) Swearing and Drunkenness, be un-
 der the protection of the Government ? Would it be a high
 Misdemeanour, to Exhort the People against these lewd
 Practices ? Is not this a parallel case with the act of To-
 leration ? The matter thus set in a True light, it appears
 that if these are Crimes, and obnoxious to the State,
 then, my Lord, the Dissenters are the Establish-
 ment of the Church ; and it's they who ride Triumphant over our Ruins,
 and Persecute us in Masquerade ; they only make us their
 sport and their Derision, and they may Sarcastically say to us,
Et ex ore vestro vos condemnamus ; for those who are the very
 foundation of a True Church ; those who were design'd
 for the Protection of her from her Adversaries, are the Per-
 secutors who themselves Condemn us. But your Lordship is
 doubly unjust to Dr. Sacheverell, first, in distorting his
 sense, secondly, That on supposition, that he did mean
 as your Lordship says, that he was guilty ; the Latter,
 my Lord, I have endeavour'd to demonstrate ; the other
 as to your Lordship's insincerity, in quoting his Words, I
 shall now treat as briefly as possible : The Doctor begins
 his last Head in this manner. " Now what should be the re-
 sult of this long Discourse, but that if, we bear any true
 concern for the interest, Honour and Safety of our Church
 and Government, we ought Stedfastly to adhere to those
 Fundamental Principles upon which it is Founded, and
 upon which their Security alone depends, and consequently
 that it highly behoves us, cautiously to Watch against, to
 mark and avoid all those that Treacherously deserve them ;
 and indeed it would be both for our advantage, as well as
 their Credit, if such Men would throw off the Masque,
 quit our Church of which they are no True Members ;
 and not fraudulently eat her Bread, and lay in wait for her
 Ruin, purloin her Revenues, and ingratefully lift up their
 heels against her, for then we should be one Fold under
 one Sheppard, &c. He proceeds : Our Constitution can
 be maintain'd by no other Principles, but those on which

“ it's built. &c. Let us therefore, (as we are unhappy sharers of St. Paul's misfortune, to have our Church in perils amongst False-Brethren,) follow his Example and Conduct. Thus you see the whole Scope of his Paragraph is against False Brethren, not those who are out, but in our Communion. Therefore, saies he, to keep off the contagion of Schism, let us have no fellowship with these works of Darkness, let our Superior Pastors do their Duty, &c. You see, my Lord, that he advises these Censures to be Inflicted on those False-Brethren, who Eat our Bread and betray us; and why, my Lord, is he to blame? An over-prevailing custom cannot change the Reasons of Good and Evil, which are Eternal; and, my Lord, it's hard to Condemn him for speaking Eternal Truths, such as all the Eloquence of a moderate Bishop shall never shake: Good God! That a Minister should be Reprov'd for Preaching against these works of Darkness, Perfidy and Ingratitude, Vices, my Lord, which have almost pull'd down, but not built up a Church like ours. Nor can another Position of your Lordship's have better success. That the Bishops are bound under pain of being Censur'd themselves, to relax the Discipline of the Church, when the State thinks it proper, a ready way to over-run the Church with Heresies, Schisms and Prophaneness; especially when they threaten an Inundation to the manifest danger of all that's dear to us, but out of respect for your Lordship's Case, I shall desist with only this Petition, which I humbly offer to your Lordship, that among other Crimes, such as to speak against Error, Schism, and False-Brotherhood, his offering up his Prayers to God Almighty, a Duty as indispensably Necessary, as the Doctrine of Passive Obedience, may not again be urg'd by your Lordship as an aggravation of his Guilt.

For this I humbly conceive, was never thought a Misdemeanour in a Criminal, ascending the Gallows, and the denying the unfortunate Doctor that privilege, is putting him out of the protection of Heaven. I am nevertheless

Your Lordships most Dutifull
Son and Obedient Servant.

F I N I S.

